

246 SOCIAL HABITS AND CUSTOMS

534 The marriage is celebrated by a great feast at the home of the girl's parents. On the day of the ceremony, the bridegroom has to present a cow to his mother-in-law, in token of the fact that she brought up his bride, and carried the latter whilst still a child in the old skin on her back (hence the cow is termed *ala-gwara*). A similar presentation is made to his mother by the bride. The bridegroom and his people also have to provide the cows slaughtered for the marriage feast. Oxen may not be used for this purpose, but the marriage prove unhappy and quarrelsome, whereas the use of female animals will make it fruitful. On the morning of the ceremony the cows are driven in festive procession by the relatives of the bridegroom to the home of the bride's parents. Here they are slaughtered. While the meat is being prepared, the bridegroom is fetched from his own home by two of his companions, who play on the reed pipes. All three dance up to the hut newly erected for the bride near that of her parents, in which she is waiting with some young girl attendants. Arrived there, the men dance round the hut for a while. Then the bridegroom's companions place themselves before the entrance of the hut, so that he can get in only with difficulty and by the exercise of force. As soon as he gets through and the young girls have left the hut, the mat door is lowered and secured to the ground with a stone, as a sign that entrance is forbidden. The marriage, says Hahn, is then consummated, with the knowledge of the whole camp, but without arousing any special notice. The guests meanwhile sing, pipe, and dance, and this continues all through the evening and night, the festivities only being interrupted for the great communal meal in which everybody takes part. Before the appearance of the morning star, the husband returns to his old home, where he has to stay the whole day without even seeing his wife; and only after the third or fourth day is he allowed to remain permanently with her.

535 The ceremonies of courtship and marriage just described are those noticed among the Nama within fairly recent times, and in most details are apparently still practised by them where they have not been christianized. A much earlier account by Wikar of the marriage customs of the Little Namaqua tribes contains several features not noted above; and as he is on the whole a reliable and accurate observer his description deserves to be quoted as complementary to that just given.¹

536 He states that a boy courting a girl with the intention of marriage

¹ "Reise nach . . . dem Nam-Land von Platenburg," 100-2.

SEXUAL LIFE AND MARRIAGE 247

Does not ask her directly for her consent, but says or "asks her" 584
 in the following manner. If he is not ashamed and if his intentions
 are serious, he comes at night into the hut of her parents while the
 fire is still burning, and carefully notes the place where she goes to
 sleep. When the family all lie down to sleep, and the fire is dead,
 he then goes to lie by the side of the girl. She, "if not in too much
 of a hurry to have him," gets up and goes to lie in another part of
 the hut. The boy, however, remains sleeping on her skin bed
 until daylight, when without speaking a word he gets up and goes
 away. The following night he appears again. If he finds that the
 girl's bed is still in the same spot, he can regard this as a sign that
 his courtship is favoured by her. Even if she continues to get up
 and lie elsewhere for several nights in succession when he lies down
 next to her, this is merely to test his steadfastness; he must only
 persist, and all will go well. When at last she remains with him,
 he does not get up till broad daylight, and he leaves lying behind
 him a waistband of ostrich egg-shell beads for his mother-in-law, 301
 as a gift for the use of the bed. Then, still without speaking a word,
 he exchanges karosses with the girl, who also gives him *Araks* with
 which to powder his head and rub his arm-pits. Then he goes away.

The official marriage feast is celebrated the same day. The bride- 585
 groom must provide a sheep or a cow, which is slaughtered for the
 bride. The four legs of the animal are bound together, and in this
 position it lies for an hour or more. Meanwhile all the married women
 of the camp come together, and the bride is placed in their midst.
 She is lectured by them on her duties as a married woman, and they
 also, as Wilke, quaintly puts it, "praise even who seek wives, since
 to-day they have enough to eat." The animal is then slaughtered 711
 by a magician ("swoman") who must be a male. A special portion
 of the meat is given to him, but he is the only male person who may
 eat of the animal. Not even the bridegroom may partake of it, nor
 any children or unmarried girls. The bladder of the slaughtered
 animal is then blown up and tied to the head of the girl; the fat is
 smeared with *Araks* by the women, and this she must wear round her
 neck; while the sinews are threaded through ostrich egg-shell beads, 301
 which she must wear round her legs.

In the meantime, the bridegroom, desirous of winning that day 583 •
 his lands as a hunter, is off early into the veld with his spear, bow 515
 and arrows. His quarry provides material for a general feast, which
 is followed by dancing and festivity. To the mother of his bride

248 SOCIAL HABITS AND CUSTOMS

- 583 he must also present two milch cows, or, if he is poor, one will do
585 while to her father he must also give several head of cattle. In return, however, he receives almost as many—probably in the form of dowry to the wife, who also brings with her into the marriage her own hut.¹

585 The important feature of this account, apart from the circumstantial
264 description of the wooing, is the clear evidence it provides for the holding of a special meal in which only the bride and previously-married women take part. Meals of this sort, by means of which persons entering upon a new stage of life are aggregated into the group of persons already in that stage, play an important part in almost all the social ceremonies of the Hottentots. Except in the present instance, however, there is no definite statement that such a meal accompanies marriage, although, as we shall see, its existence as an essential part of the marriage ceremony is hinted at in the careful analysis given by Mrs. Hoernlé of the transition rites ("rits de passage") of the Hottentots.

78 In the case of the Cape Hottentots, all trace of the marriage ceremonies has naturally long since disappeared. For information
581 about them we have to rely for the most part upon seventeenth and
585 eighteenth century accounts, which as a rule leave much to be desired. The two most useful sources of this kind are Gysenbroeck and Kolb, whose descriptions again introduce several new features.²

584 According to Kolb, the boy, when he has picked on the girl he wishes to marry, approaches his father, who then acts as his intermediary with her parents. If they are favourably inclined, and here again there is first a show of reluctance, the boy then for the first time directly asks the girl for her consent. If she says yes, all is well; if not, the two sleep together on the following night, when the girl has to struggle to retain her virginity. If she is successful, the suitor must depart; but if, as generally happens, she becomes tired and gives in to him, the marriage is settled, whether she is willing or not. It is not unlikely that in this episode we really have something akin to the wooing described by Wikar, but Kolb's short description of it is more romantic than exhaustive, so that the resemblance cannot be stressed.

¹ This exchange of cattle at marriage is incidentally mentioned by several later writers on the Nama, but their statements are so inadequate that its real nature cannot be determined.

² Gysenbroeck, "Ut den Ouden Tijd," 2-3; Kolb, *Vergelike der Ganan Hoofding*, 70-71; cf. Thunberg, *Travels in Europe, Africa, and Asia*, II, 152; Dapper, *Nieuwre Beschryvinge der Afrikanische G. vanden, Travels Dool*, 277.

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SAPPASIA ON LAND OF THE HOTTENTOTS

29

Kibonaa.

The Kibonaa,^(*) near whose land the Chainoupaas dwell, are a very dark people, with hair so long that it flows over the back and hangs on to the ground. They are real cannibals, for if they can get hold of a Hottentot or any other person they roast him alive and eat him. They also have cattle, although not so many as other tribes, and plant gardens upon which they live. According to the reports of the Cape Hottentots, they have curious objects which they know how to get from the mountains, and still other rarities. No Hollander at the Cape has ever been to this tribe, owing to its remoteness.

About seven or eight years ago, in 1888, one of the Chainoupaas, named Chalhantimo, was near to the land of the Kibonaa, from which, assisted by his companions, he stole and carried off one of their women, decorated with all sorts of beautiful objects, and took her to his village to be his own wife.

Our countrymen, stirred with curiosity to see such strange people (who, according to the tale of this abductor Chalhantimo, then present at the Cape, had hair on the head which, when loose or unbound, dragged behind them on the ground), requested him to summon his wife to the Fort. To this he agreed, on promise of some reward, and accordingly sent several of his people to fetch her with all that she possessed. They were to tell her that her newly-married husband had summoned her to a people named Dutchmen, who went about fully covered with clothes, and whom neither she nor any of her people had ever seen.

houses of stone and beams, sowing with rice and planting all kinds of vegetation. They also wear clothes and speak another language than those nearer the Cape" (D., Oct. 21, 1887). But Harry, a fortnight later, when van Riebeeck insisted that the Chonaa were the supreme rulers of the Hottentots, retorted angrily that his informants were "mad" (D., Nov. 12, 1887); he had seen some of them among the Chainoupaas, although he had never been in their country, and describes them accurately as "black Caffres, like the Outrees and Angola slaves, dressed in calf and sheep skins, of which they have many" (D., Dec. 24, 1888). Van Riebeeck, however, haunted by the thought of their great wealth (in 1888 he speaks of them as "dwelling in towns and castles, and rich in gold and ivory"), sent out several expeditions to the north-east in search of them, "who found no Chonaa and no gold, but plenty of Nama and abundance of copper" (Mairiand, op. cit., 466, where the official records are summarized). It was not until 1783 that the settlers first came into contact with them overland, when a party of freebooters "made a drive into the country of the Chainoupaas, called the Great Caffers" (Mairiand, op. cit., 494).

Their wives have one finger joint, beginning from the first of the little finger, cut off for every man they have "1. Like the Mohammedans the Hottentots indulge in polygamy. The justice of the people is administered according to their natural impulses, not regulated by law. The only punishment is that for homicide. In this event all the relatives of the dead man pursue the slayer; they do not rest till they have exacted vengeance. When they find the guilty man, they club him to death, or transfuse him with spears, and continue to inflict blows upon him when already dead. Other offenses, whether adultery or theft, they punish only by the *lex talionis* "1. Finally, they have this peculiar custom: if a young man among them falls ill, they slaughter a fat ox, which will shortly furnish a delicious feast; and round the neck of the invalid they hang the largest of the internal organs, together with the contents, and leave them there till they fall off rotten, when they must be eaten by the old man "1. In the matter of succession the law of inheritance prevails among them, especially among the Kamequas.

CHAP. XXIII.

Marriage.

When they wish to embark on marriage they approach their parents, who then approach the chief, so that they may have full permission to marry a maiden. But they never do this unless they possess at least one draught-ox, for removing the hut with its furniture, one or two milch cows, and ten or twelve sheep to celebrate the betrothal or the bringing home of the bride, etc. But those who are richer practice polygamy in the manner of the Turks; and

a sheep on the ground, and to cut from it from time to time, in the presence of the patient, a piece of meat, which is given to the healthy persons. This meat is placed on the fire for a short time and consumed half raw, while the patient is vigorously anointed all over with the warm fat, torn out of a living sheep. In addition, the entrails of the beast are hung round the patient's neck, the treatment they believe will effect a speedy cure" (V.R. Soc. 8, No. 1). This rite (of which Ten Rhyne's description is but fragmentary), was not restricted to young men, as his statement would seem to imply, but was performed on all very sick people. His remark about the old man having to eat the rotten entrails which fell away from the neck of the patient is a ridiculous fancy.